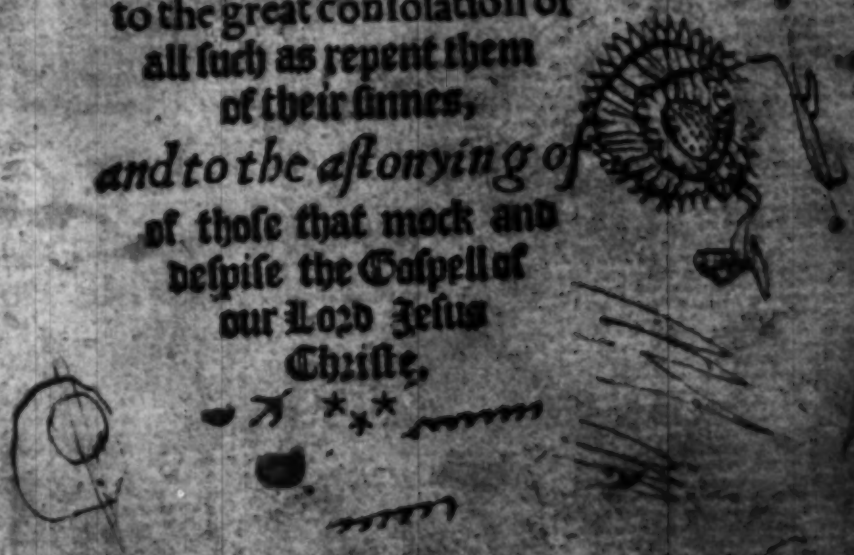
A TREATISE of the sin against the holy ghost made by M. Augustine Marlorate:

Translated out of french to the great consolation of all such as repent them of their sinnes,

and to the astonying of of those that mock and despise the Gospell of our Lord Jesus Christe.



James. 5. verse. 19. 20.

Brethern if any of you have erred from the trueth and some man hath converted him/let him knowe that he which hath converted the sinner from going astray out of his way/shal save a soule frō death and shall hide a multitude of sinnes.

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Augustine Marlorate to
the christian Reader wisſheth health
and peace through Iesus Christe.

LEſt any should think that in this ſmall Treatiſe, I (like an euill Attorney) would go about to defend the cauſe of ſuche, as mocking God, do dally with the Goſpel thincking to follow it or leaue it as oft as they liſt, as if of them ſelues & at their owvne choiſe they might make atonement vvith the ſonne of God, vvhom they giue ouer to opprobry: I beſeeche you in the name of our Lord Iesus patiētly to reed ouer this Treatiſe to the end.

So dooing I hope ye vvil iudge that mine intent heerby is onely to bring ſuch again into the right vvay of ſaluatiō, as hetherto haue not ſo vvel profited in the knovvledge of the Goſpel that ineſtimable treaſure as the excellency and great benefit thereof requireth: to th'end that all ſuch as shall heerafter hear the ſound of the voice of Iesus Christe in his Churche, may knovve that he is redy to iudge ſuche as reſiſt & diſpiſe his vvord, but cheef-

ly thoſe that in this great light of the
*Ephe.4.29 Goſpel * greeue the holy ſpirit of God
by vvhome the faithfull are ſealed for
the day of their redemption.

Forasmuch then as the vvord of God
is directed to diuers maner of people,
and is not receiued of all vvith one ma
ner affection, as appeereth in the ſimi-
Mat.13.15. litude of the ſeed, this Treatiſe may
ſerue to bothe, that the good (being in-
ſpired with the holy ghoſt) may be aſſu
red of the doctrin vvhich they folow
and may be ſtrengthned more & more
in the Lord, and in the povver of his
Ephe.6.10. might, couragiouſly to reiect all ſpirits
Galla.1.8. (yea vvere it an angel of Heauen) that
ſhould teach any other doctrin for the
ſaluation of men then that vvhiche is
contained in the holy goſpel: and that
ſuch other as this holy and ſacred do-
ctrin hath not yet takē ſo deep root in,
may erneſtly bee moued to conſider
at the legth vvherin the ſuretie of their
Ephe.4.14 ſaluation cōſiſteth, that they frō hence
foorth be no more like children waue-
ring & caried about with euery winde
of doctrin, by the deceit of men & by
craftines, whereby they lye in waite
to deceiue: But vvholly may reſt oñ
Chriſte

Christe and submit them selues to him vvhich died & is risen again for them: and also to the end that they vvhiche through infirmitie, or for fear of men, or losse of their goods & honors haue shut vp and hidden the secret of faith, may vvake out of their drousy forgetfulnes & hereafter open their mouthes to confesse to saluation before all men that vvhich fait harted fear hath made them so long to hide & dissemble, least preferring the glory of men before the glory of God, they in th'end feel the effect & executiō of this horrible threaning vvhich is pronoūced on thē that tempt Iesus Christ before men. Finally this treatise tendeth to this end that all excuses set apart, eche mā may seek for his saluation vvith fear & trembling, seing that God hauing so lōg forborn in time of ignorāce, vvilleth novv al men in all places to repent, lest he come and strike the earth to destruction. Rom. 14.9. Rom. 10.10. Mat 10.33. Phil. 2.12. Act. 17. 30. Gal. 4. 6.

Ezech. 18. 27.

VVhen the wicked turneth away from his wickednes that he hath committed & doth that which is lawfull and right he shall saue his soule aliue.

Hebru. 4. 16.

Let vs go boldely vnto the throne of grace that we may receiue mercy and finde grace in time of need.

A treatise of the sin against the holy Ghost.

SEeing that bolde and rash men ouershot them selues so far, as to giue iudgement of that which is knowen to one onely God, and oft forgetting what they them selues ought to be, and how they ought to liue according to Gods will, cruelly condemne those on whome the Lord wil haue mercy: It is good first to note that not all sin which seemeth to be against the holy Ghost, is sin against the holy Ghost in dede: for there are many that resist the trueth of the Gospel, whereof it seemeth they haue had some knowledge, whiche neuertheless sin not against the holy Ghost, in as much as it is ioyned with some ignorãce which exempteth them from this horrible sin whiche is not pardoned in this world, nor in the world to come. Which S. Paule signifieth, saying: that he obtained pardon, because that through ignorance and for lack of faith he had bẽ a blasphemer, a persecutor and oppressor: wherby it followeth that not all sin (wher

Math. 12. 3.

1 Tim. 1. 13.

with

with man resisteth the trueth of God) is sin against the holy Ghost.

But when man is so touched with the light of the troth, that he cannot pretend ignorance, and nevertheless of determinate malice resisteth, then he sinneth against the holy Ghost, and it is not possible for him to be renued by repetance, in that he hath forsaken God and is become an Apostata or forsaker of Christianitie. Such were the Scribes and Pharisees, who hauing the knowledge of the Law, and seeing the manifest workes of the power of God, attributed the miracles which Jesus Christ wrought, to Belzebub. Such were they also which resisted S. Stephen, and of determinate purpose blamed that doctrin, wherof they could not be ignorant but that it proceeded from God: as that holy Martir likewise reproued them, when he was redy to shed his blod in the defence of the doctrin of the Ghospel. For if S. Stephen had delt with ignorant men, hee would haue vsed them otherwise. But seeing that they raged against God, and went about to rob God of his honor, he boldely pronounceth that they withstand the holy Ghost, let vs the conclude that they sin against

Matth. 9. 34. & 12. 24.

Act. 7. 51.

against the holy Ghost, who hauing the knowledge of Gods trueth, do neuerthe lesse of determinat malice resist ỹ same.

But let vs see whether it be lawful to pray for those that are giltye of this sin, for it seemeth no, by many reasons.

Mat. 7.22 Mar.11.24 Jam.1.6. First the prayer of the faithfull ought to be made in faith, which beeing grounded on the word of God, we are assured that they shalbe heard. And ther is no word of God ỹ assureth vs that our prayer shalbe heard for those that sin against the holy ghost, but rather it saith cõtrary wise ỹ there is a sin to death and I say not saith S. John, ỹ thou shalt pray for such. It folo

1. Joh.5.16. weth thẽ that it is in vain for vs to pray for those that sin against the holy Ghost.

Heb.6.4. Further Th'apostle saith plainly that suche cannot be renued by repentaunce seeing they crucifie againe to them selues the Son of God and make a mock of him. If it be impossible ỹ they can be conuerted, and the end of our prayers is that sinners may amend, it seemeth superfluous to pray for their conuersion.

Further we cannot obtain forgiuenesse of sinnes, but onely by the satisfacti

Ephe. 5.2. on of our Sauiour Jesus Christe, who hath offered vp him self to bee an offring and sacrifice of a swet smelling sauor to God. Then if we sin willingly after we

haue had the knowledge of ỹ truth, there remaineth no more sacrifice for sinnes: but a fearful loking for iudgement, and violen t fire which shall deuoure the aduersaries. If the blod of Iesus Christe shed for ỹ faithful profiteth not thē that sin against ỹ holy Ghost, it folowth that all prayers made for them auaile them nothing, for that they are cut of from the cōmunion of Iesus Christ, out of ỹ which there is no hope of salu:ation or pardon. Hebr. 10. 26.

The example of S. Paule serueth also to cōfirme ỹ same which writeth thꝰ. Alexander ỹ copper smith hath don me much euil the Lord reward him accor:ding to his works. If S. Paule had knowen that prayer would haue profited Alexander, I dout not but he would haue prayed for his conuersion: but seeing hee so hainously resisted the doctrin of ỹ Gospel, wherof he once made profession, as it is likely by ỹ which S. Luke writeth, he leaneth him as desperat, yea and wisheth that God would punish him accor:ding to his deserts We might also alledge how God hath forbid his seruāts to pray for the wicked: as whē he saith to Jeremy. Therfore thou shalt not pray for this people, neither lift vp a cry or prayer for them for when they cry 2. Ti. 4. 14. Act. 4. 14. Act. 29. 33. Iere. 11. 14. Iere. 14. 11.

vnto

vnto me in their trouble I will not hear them. And again, thou shalt not pray to doo this people good. Further the Lord saith to Samuel. How long wilt thou
1. Sam. 16. 1 mourne for Saule, seeing I haue cast him away from reigning any more ouer Israel.

Finally, it seemeth that the curses which the Prophets vse against the wicked & reprobate, declare that we ought not to pray vnto God for their amendment, but rather for their ouerthrowe and confusion. As when Dauid saith:
Psa. 35. 2. 3. 4. 5. 6. Stand vp Lord for my help, bring out al so the Speare, and stop the way against them that persecute me, say vnto my soule, I am thy saluation. Let them be confounded and put to shame that seeke after my soule, let them be turned back and brought to confusion that imagine mine hurt. Let them be as chaffe before the winde, and let the Angel of the Lord scatter them. Let their way be dark and slippery, and let the Angel of the Lord
Psa. 40. 14. pursue them. Also: Let them be confounded and put to shame together that seek my soule to destroy it, let them be driuen backward and put to rebuke that desire
Psal. 55. 15. mine hurt. Also: Let death seaze vpon them

them, let them go down quick into the graue, for wickednes is in their dwellings euē in ỹ midst of thē. Also: Breke their teeth (O God) in their mouthes: Break the iawes of the yung Lions, O Lord. Let them melt like the waters, let them passe away: when he shooteth his Arrowes let them be as broken. Let him consume like a Snail that melteth and like the vntimely frute of a woman that hath not seen the Sun. Also, euen thou O Lord God of hosts, God of Israel awake to visit al the heathen, and be not merciful vnto all that trasgresse maliciously. Consume them in thy wrath, consume them that they be no more. And again: Let their table be a snare before them, and let their prosperitie be made their ouerthrowe. Let their eyes be blinded that they see not, and make their Raines continually to tremble. Poure forth thine indignation vpon them, and let thy wrathful displeasure sease vpon them. Also: Let them be confounded and consumed that are against my soule, let them be couered with reproofe & confusion ỹ seek mine hurt. Further: Lift vp thy strokes that thou maist for euer destroy euery enemy that doth euil to thy sanctu

Psal. 58. 6. 7. 8.

Psal. 59. 5. 13.

Psal. 69. 22. 23.

Psal. 71. 13.

Psal. 74. 3.

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ary. Alſo: Poure out thy wrath vpon the
Pſal. 79. 6. 12. heathen that haue not knowen thee, and
vpon the kingdoms that haue not called
vpon thy name. And render vnto our
neighbours ſeuen folde into their boſom
their reproch, wherwith they haue repro
ched thee O Lord. Further: Do thou to
Pſal. 83. 9. 23. 14. 15. 16. 17. them as vnto ỳ Midianits, as to Siſera
and as to Iabin at ỳ riuer of Kishō And
anon after: O my God make thē like
vnto a whæl, & as the ſtuble before the
winde, as the fire burneth the foreſt and
as the flames ſetteth ỳ mountains on fi
re, ſo perſecute them w̄ thy tempeſt and
make them afraid with thy ſtorme. Fil
their faces with ſhame ỳ they may ſeek
thy name O Lord. Let them be confoun
ded & troubled for euer, yea let them be
put to ſhame and periſh. Alſo: Set thou
Pſal. 109. 6. 14. the wicked ouer him and let the aduer
ſary ſtand at his right hand. Let the ini
quity of his father be had in remēbrance
with the Lord, and let not the ſin of his
mother be don away. Alſo: As for the
Pſal. 140. 9. 10. cheef of them that compaſſe me about, let
the miſchief of their owne lips come vp
on them. Let coles fall vpon thē, let him
caſt them into the fire, and into the deep
pits that they riſe not. Theſe and ſuch

like

like places as well of the Psalmes as of the Prophets seem to make for the that will not haue vs pray for the wicked and chefly those that wage battail against the doctrin of the Gospel, but rather they say that by the example of Dauid and others we should pray to God for their ouerthrow and destruction, as wel to aduaunce his glory, as to kep the good in fear, lest they ioine them selues with the reprobate.

But before we answere to these obiections, and to all the places before alleged, which seem to confirme their opinion, we would faine demaund of them whether they be sure that those whome they condemne, are guilty of ꝓ sin against the holy Ghost, [illegible] & those from whom they shut vp the way of saluation be such as the Author of the Epistle to the Hebrues describeth: that is to say, whether Heb. c. 4. they were once lightned, whether they haue tasted the Heauenly gift and whether they were made partakers of the holy Ghost, whether they haue tasted of the good word of God, and the powers of the world to come: For the Apostle setteth forth all these things before he pronounceth sentence against those that

so

so hainously offend that they can not obtain pardon, to th'end that wee should knowe that all departing from ỹ troth of the Ghospel or persecuting therof, is not an vnforgiuenable sin: els we must nèds say that S. Pèter sinned against
Mat.26.74 the holy Ghost, seeing he renounced (yea and that with cursing and banning) the troth whiche he him selfe had before knowen and confessed. And yet he that shall
Mat.16.16. John.6.69. so iudge must nèds be blamed of rashnesse and vntroth, aswel because of the
*Mat.26.75 *repentance of this Disciple, as of the pardon which he obtained of his master and Lord. And if any wil say that there ar diuers such as the Apostle describeth, euen as we wil not deny it, for asmuche as these things are not written for nought, and that Iesus Christ wold not haue made so expresse mention of the sin against the holy Ghost, if there had not been such a sin, so likewise we say it is not so easy to be knowen as it seemeth: and it is much better to suspēd our iudgment in this case and to leaue the knowledge therof to god *who knoweth those
*2.Tim.2. 19. that be his, then lightly and rashly to condemne those that possibly God hath determined to shew mercy vnto, that

the

the more horrible the sin seemeth and void of all pardon, ỹ more he might magnifie his great goodnesse and mercy. For it often commeth to passe, that where sin hath abounded, there grace aboundeth much more. Beside this, the faith which we have in the promises of God, whiche promiseth pardon to all those that repēt them from the bottom of their harts, and the charitie which we bere to our neighbor prouoketh vs to hope wel of all men, and to pray to God for the saluation of all sinners, euen of those that seem to be the most desperate in the world. Also what shall we say by this cōmaundmēt that Christ gaue to his disciples, saying: Loue your enmies, bless those that curse you, do good to those ỹ hate you, pray for those ỹ hurt you & persecute you, that ye may be children of your father which is in heauē: for he maketh his sun to shine vpon the good and bad, and sendeth his rain vpon the iust and vniust. And S. Paule saith: The seruāt of ỹ Lord must not striue, but must bee gentle towards all men, apt to teach, suffering the euil men patiently, instructing them with meekenesse that are cōtrary minded, proouing if God at any time will giue them

Rom. 5. 20.

Ezech. 18. 23

Mat. 5. 44.

2. Tim. 2. 24 25. 26.

repentance

repentance that they may knowe the troth, and that they may come to amendment out of the snare of the Deuil, whiche are taken of him at his wil. In deed the Apostle speaketh not directly of those that resist the troth that they once knew neither yet excludeth he those which are such, because God is able inough to call them again to the true knowledge of the troth, and to giue them that taste of Heauenly and deuine things whiche before they had lost. Seeing then that we know not how God wil worke with men, and that the conuersion of sinners is in his hand, and that we are not sure whether they whiche resist the troth to day shall consent to morrow, or whether they be misled by ignorance, wekenesse, or any fond zeale, we cannot do amisse to commend them to God, and to pray for their conuersion and amendment.

Touching the answers and solutions of the former obiections, we first confesse that all our prayers ought to be made in faith: without the which, man may not look to obtain any thing at Gods hand as S. Iames saith: We confesse also that the worde of God commaundeth vs not to pray for those that sin against the holy

James.1.7

Ghost

Ghost: But therwith we say that it is not easy for vs to knowe such sinners, as appéereth by the reasons before alleged. For they sometimes ar thought to sin maliciously and of determinate purpose, that are rather misled with fond zeale and blinde ignorance then of determinate malice. It may sometimes, come to passe thē that amongst those that persecute the Gospel, some sin of ignorance and other some of malice, and so consequently against the holy Ghost. But for that the intent of the hart is reserued to the knowledge of God alone, the faithful ought stil to pray for all in generall. As we sée S. Stephen did. For though they were of his aduersaries ý resisted the holly Ghost, as he laid to their charge, yet when he was redy to yéeld vp the Ghost, he ceassed not to pray in generall, without exception of this man or that man, saying, Lord lay not this sin to their charge, for they knowe not what they do. And in déed if we should iudge who sinned against the holy Ghost in persecuting this holy man, should we not put Saule in the number of them at the least? For from his youth he had béen instructed in the law vnder that excellent doctor Gamaliel: and could wel iudge that all that S. Steuen alleged for the defece of his doctrin, was drawen out of the pure fountain of the holy scrip-

Act. 7. 51. 60

tures: and neuertheleſſe his ſudain & wonderful conuerſion, doth ſufficiently declare that his ſin was not vnpardonable, as hee him ſelf doth ſufficiently witneſſe. Alſo we ſee many yͭ ſéemed to be wholly caſt away and deſperat which neuertheleſſe are ſo touched with the féeling of their ſinnes, yͭ they erneſtly repent, & are ſet forth to others as mirrors & examples of the goodneſſe of God which giueth life to the dead, and calleth the things yͭ be not as though they were. The example of the Corinthians and Galathians may ſerue to this purpoſe very wel, for ſome of them were ſo far departed frō that pure doctrin yͭ S. Paule had preached vnto thē, that they douted of yͭ reſurrection of the dead, theſe were ſtrayed frō Chriſt, (which had called thē through grace to an other goſpel) ſo far that they thought the ceremonies of the law were neceſſary to ſaluatiō, wherin they not only gainſaid yͭ doctrin of the Apoſtle, but alſo like mad men bereued themſelues of yͭ frute that all the faithful haue by the death of Jeſus Chriſt: & neuertheleſſe the holy Apoſtle leaueth not to indeuer to bring thē bothe again into the right way of truth.

2. Cor. 15. 10
2. Tim. 1. 16
Rom. 4. 17.
1. Cor. 15. 35.
Gal. 2. 6.
Gal. 3. 1.

For the ſin againſt the holy Ghoſt importeth not ſimply ſome euil or falſe opinion that one may holde againſt ſome or many points of Religion, but a generall reuol-

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ting and apostasie from all Christianitie, whē hauing bēn illuminate by the vertue of ỹ holy Ghost, resisteth of determinate malice the doctrin of the trueth, with intent to resist it. And it is no maruail if this sin be vnpardonable, seeing ỹ he which is is giltie of them, maliciously despiseth Iesus Christ, and maketh a mock of his doctrin, wout the which none can obtain pardon of his iniquities, and we may not think it straunge and accuse God of crueltie, though he pardō not such sin, seeing ỹ they which cōmit it cōe not to repentance. And is it reason ỹ God shuld pardon ỹ sin that the offēder nothing repenteth? This is it that ỹ Apostle affirmeth saying: If we sin willingly after ỹ we haue receiued the knowledge of ỹ trueth, there remaineth no more sacrifice for sinnes, that is to say, If we wittingly and obstinatly leaue of the doctrin of ỹ Gospel which teacheth vs that Iesus Christe hath giuen him self to cleanse vs from all our sinnes, there resteth no more sacrifice for our sinnes. For there is nothing but the blod of ỹ sonne of God that can cleanse vs from our sinnes that we haue committed against God. Touching that which is alleaged of Alexander the copper smith, it is not to be douted but S. Paule who was ful of ỹ holy ghost, had sōe particuler reuelatiō & knowledge of certain persōs

man

Heb. 10. 26.

Tite. 2. 14.

1. Ioh. 1. 7.

2. Tim. 4. 14.

with whome he had to doo, by vertue of the which holy Ghoſt, hee did diſcloſe their wickednesſe and hipocriſie and boldely deteſts it before all men, which gift is not giuen to all men, neither is it neceſſary: for Gods will is to keep vs within the bouds of ſobrietie and modeſtie. And it is good reaſō that we leaue to him the knowledge of ſuch high matters, which belong to his vnſearchable and eternall councel. Forasmuch then as Alexander of determinat purpoſe did fight
1 Cor. 16. 22. againſt the troth whiche hee knew, Saint Paule pronounceth that ſuch wickednesſe is altogither vnworthy of mercy. Likewiſe he ſaith in an other place: If any man loue not the Lord Jeſus Chriſt, let him be excommunicate to death. And again: He
Gal. 5. 10. 12 that troubleth you ſhall beare his condemnation who ſo euer he be. And anon after: Would to God they were euen cut of whiche doo diſquiet you. But hee that ſhould imitate the holy Apoſtle herin, and pronounce ſentence of curſſe againſt thoſe that obey not the Goſpel, yea or thoſe that maliciouſly reſiſt the ſame, it is to be feared leſt that whiche the Lord ſaid to his diſciples,
Luk. 9. 55. might rightly be ſaid vnto him: Ye knowe not of what ſpirit ye are.

What which is alleaged of Jeremy and Samuel confirmeth that whiche we haue

ſaid

said: that is. If any man haue certain reuelation or commaundement not to pray for those that God hath forsaken, we ought to obey it: For then the Lord should manifestly declare that such were out of hope of saluation. But when we haue no such reuelation, leauing it altogither into the hands of the Lord, we ought of charitie to commit to him the saluation of all men: yea and the more hainously we se them sin and approch to their ouerthrowe, ỹ more ernestly ought we to commend them to God, who killeth and maketh aliue, bringeth downe to the graue and raiseth vp again, which S. Iude commaundeth saying: Haue compassion of some in putting difference, and others saue with feare pulling them out of the fire. S. Pæter sawe that Simon the Sorcerer was a wicked and ambitious hipocrite, ready to misuse and prophane holy and spirituall things, and yet after he had sharply reproued him and shewed him the iust iudgment of God, he moueth him to repentance, and putteth him in hope of obtayning pardon, saying: Repent of thy wickednesse and pray to God that if it be possible the thought of thine hart may be forgiuen thée: for I see thou art in the Gall of bitternesse and in the band of iniquitie. S. Paule also hauing to do with Elimas the enchanter that went about

1. Sam. 2. 6

Iude. 1. 22.

Act. 8. 19.

Act. 13. 8.

to turn away the deputie from the faith, pro-
nounced not vnto him the extreme ſeueri-
tie of the iudgement of God, but onely after
he had declared vnto him his iniquitie, pro-
nounceth that hee ſhalbe blinde and not ſee
the Sun for a time to th'end that the Depu-
tie ſeeing the vertue of God, which wrought
in his holy Apoſtle, might be prouoked to re-
ceiue ỹ doctrin of ỹ goſpel which he brought
vnto him. Although then ỹ the wicked ſhew
ſometimes ſuch euident ſignes of their wic-
kedneſſe and rebellion, that they ſeem wholy
caſt of & deſperate, neuertheleſſe it is not
lawful for vs while they are in this preſent
life to think ỹ they are ſo far out of the way
of ſaluation, but that they may be brought
1. Tim. 1. 15. home again through the mercy of him that
came into this world to ſaue ſinners. As
for ỹ curſes drawen out of diuers Pſalmes,
where Dauid craueth Gods help againſt his
enemyes, deſiring that they may bee ouer-
throwen and confoûded, we ſay as we haue
ſaid touching that which S. Paule writeth
of Alexander the copper ſmith, that is: that
Dauid hauing the ſpirit of prophecie, might
haue certain reuelation of the ouerthrowe
of thoſe againſt whome he prayed and gui-
ded by the ſame ſpirit, he foreſheweth and
wiſheth (in conforming him ſelf to the iuſt
iudgement of God) that his enemyes ſhall

come to shame and confusion: Considering also that this Prophet representeth the head of the Church, that is to say Jesus Christe, King of kings and onely hed of the faithful: And in this respect he boldly proceedeth and saith: that all they that withstand him whome God hath raised vp aboue others, shalbe sharply punished for their boldenesse and rashnesse for that they withstand God and his Christe. We may not then defend our selues with suche like cursings as are found in many places of Scriptures, seing there are certain things perticuler to Prophets, which cannot consequently belong to the that are much inferior to such holy personages: which did as it were foresee their ouerthrowe at hand, whome they wished to be saued if they would haue repented: As appeareth plainly by certain examples of the Scriptures. Moises was the mildest and gentlest man that euer was, yet seeing the hard and ambitious harts of Dathan, Core, and Abiron, and that God was redy to take horrible vengeance on them for their murmuring, said vnto the Lord not with desire of vengeance, but in the spirit of Prophesie. Look not vnto their offering, I haue not taken so much as one Asse from them, neither haue I hurte

Dauid a figure of Jesus Christe

Rom. 16.

any of them. Yet neuertheleſſe we ſée els
wher, how earneſtly he laboureth to appeaſe
Exo.32. 11 the Lords wrath, whiche ſæmed to bee ſo
kindled againſt the people for worſhipping
the golden Calf, as though he wold vtterly
deſtroy them, who would not thinck that
there were two diuers Spirits in this one
perſon that he delt more gently with the I
dolaters then with the murmurers? Yea it
might ſæme that hee was more careful for
his owne honor, then of the glory of God,
ſith he prayed to the Lord ſo earneſtly to par-
don the people their Idolatry, as to deſire
that the Lord ſhould rather wipe him out
of the Book of life, on the other ſide he pray
eth God not to receiue their offrings which
preſumptuouſly ſtood vp againſt him & his
brother Aaron, whiche were but mortall
men. But the ſame ſpirit which enforced
them to craue pardon for the people, prouo-
ked them to aſke vengeance on the rebells
and murmurers which withſtood not onely
Moſes and Aaron, but the Lord, vnder
whom they exerciſed the charge, which they
had receiued of him. The like we ſæ in the
Rom.9.3 Apoſtle S. Paule, who did beare ſo great a-
ffection to the blinde Iewes that gainſaid
the Ghoſpel, that he deſired to bee ſeperate
from Chriſte for their ſaluation, and neuer
theleſſe whē he conſidereth how deteſtable

their

their infidelitie & obstinacy is before God, he boldely pronounceth ỹ they shall feal his horrible vengance. For these be his words. Who bothe killed the Lord Jesus and their owne prophets, and have persecuted vs, and God they please not, and are enemyes to all men: and forbid vs to preach vnto the Gentils that they might be saued, to fulfil their sinnes alwais: for the wrath of God is come on them to the vtmost. Seemeth it not heer that hee had forgotten that fervent affection that he bare to his owne nation? But we must alwaies come back to that which we before said, that ỹ holy ghost so gouerneth the prophets and apostles, that according to ỹ knowledge which they have of the secret & iust iudgments of God, they have so framed their prayers and requests conforming them selues therunto, that notwithstanding they have not left (as muche as in them lay) to sue for the saluation of por sinners, knowig that the mercy of God doth farre surmount the rigor of his iudgement. Wherfore let vs boldely condemne, all those that work iniquitie, & declare vnto the rebellious and wicked the iust vengeance which is prepared for them except they repēt. Especially hate the horrible and cursed Apostasie of such as forsake the profession of the Ghospel. But let vs beware

2. Thess. 2. 15. 16.

we enter not to curiously into the secrets of God, in condemning this man or that man, but rather seek by all meanes possible, and namely by feruent and cõtinuall prayer the saluation of such as are so blinde and miserable that they seem willingly to cast themselues away.

Let vs consider that the Lord hath at all times so magnified his kindenesse & mercy towards poor sinners, ỹ they whiche seemed the moste wicked & desperate in the world, haue in th'end been brought to repentance, and so obtained forgiuenes of their offences against God. For example, who wold euer haue thought that Manasses King of Juda, could haue repented, & that God would haue forgiuen him his sinnes? The Scripture witnesseth of him, that he did euil in ỹ sight of the Lord, like the abhominatiõ of the heathen, and hee went back and built the high places which Hesechiah his father had broken down, and he set vp alters for Baalim, and made Groues, and worshipped all the hoste of Heauen & serued them. He built Alters in the house of the Lord. He caused his Sonnes to passe the fire in the valey of Ben hinnom. He gaue him self to Witchcraft and Charming, and Sorcery, and hee vsed them that had familiare spirits, and Southsayers, he did very much euil in the sight of

2. Chron. 33. 2. 3. 4. 6. 9.

the

the Lord to angre him, he made Iudah and the inhabitants of Ierusalem to erre, and to do wurse then the Heathen whome the Lord had destroyed before the Children of Israel. Besides this he shed so much innocent blood that he filled Ierusalem from one end to an other, besides his sin wherwith he made Iudah to sin, and to do euill in the sight of the Lord. Was there euer King on Earth further from equitie, humanitie and vertue, yea from true Religion? wherin he had bæn instructed, not onely because hee was a Ievv, but also the Sonne of a very good father, which was Ezechias that restored the true seruice of God? Neuertheless the holy Scripture witnesseth, that this King Manasses, so wicked, so cruel, and such an enemy of true Religion, that he seemed rather a Monster thē a man, beeing in tribulation praied to the Lord his God, and humbled him self greatly before the God of his Fathers, and prayed vnto him and God was entreated of him, and heard his prayers and brought him again into Ierusalem, into his kingdome. 2. Kin. 21. 16. 2. Chr. 33. 12.

And euen as he had caused the people to turn from the Lord with Idolatrye, so commaunded he Iudah to serue the Lord God of Israel.

Lo heer an excellent mirrour of the grace

and

and loue of God towards sinners that men may learne modestie to kæp within their bounds, and not rashly to iudge of the end of any. And therfore S. Paule said of him self. For this cause was I receiued to mercy, that Iesus Christe should shewe on mee all long suffering, to the ensample of thē which shall in time to come beleeue in him vnto eternall life. Then, euen as ẏ election of the good and reprobation of the wicked, belongeth so to the secret councel of God, that it were rashnesse in man to pronounce any thing absolutely, but as far as we may see by outwarde shewes, whiche often times chaunge contrary to our opinion before conceiued. So we say that as touching ẏ sin to death or against ẏ holy Ghost, we may giue no sudain iudgement lest experience it self, and the conuersion and amendmēt of those whom we condemne, conuince vs of rashnes and folly, yet if we should næds iudge of the election of the faithful, or reprobation of the wicked, it is muche better simply to iudge of the perseuerance of those in whom we see some tokens of the election, then of the ouerthrow and vtter destruction of such as haue some tokens of reprobation. For charitie bindeth vs to hope well of those whom God in mercy may bring to repentance, seing we see that he dayly worketh

1. Cor. 13. 7.

contrary

contrary to mans expectation. S. Paule saith, that he is perswaded that he that hath begun, a good worke in the Phillippians, will performe it vntil ỹ day of Iesus Christ: and addeth that it becometh him so to iudge of them all. Ye saith also to the Thessalonians, ye are all Children of light, and the children of the day. Further: We ought to giue thanks alway to God for you brethern beloued of the Lord, because that God hath from the beginning chosen you to saluation through sanctification of the Spirit and the faith of trueth. Whence commeth this iudgement and good opinion, yea assuredenesse that S. Paule had of those to whome hee had preached the Gospel, but because he saw ỹ tokens of the election in them? And as he saith in an other place, that whē they receiued the word of the preaching of God, they receiued it not as ỹ word of men, but as it is in deed the word of God, which also wrought in them that beleeued. Surely charitie (the frute of that faith whiche the holy Apostle in ỹ promises of God) moued him to hope wel of those whiche had wel begon, because God will performe his worke: And as touching those, which profited not so wel in ỹ doctrin of the Gospel as the other which were so far strayed that they seemed wholly out of the way, he is so far from dyuing

Phil.1.6.

1.Thess.5.5.

2.Thess.2.13

1.Thes.2.13

had

Psal.139.

into despair, or casting them of as despisers of Gods good gifts, that he laboreth with all power, to lead thē again into ẏ right way: as we haue all redy said of ẏ Corinthians and Galathiās: to whom he writeth thꝰ. Awake to liue righteously & sin not, for sōe haue not the knowledge of God. And also: My little children of whom I trauail in birth again, vntil Christ be fōud again in you. Such and like exāples teach vs rather to prouoke by all menes possible, such as are out of ẏ right way to return back again & to commit thē to the mercy of God, then to cast them of as desperate, or to beseech God to ouerthrowe and confound them except wee haue some certain reuelation as they had of whom we spake before. If then any haue abused the benefits of God, and namely the knowledge of the Ghospel, and afterwarde be stricken with the fēling of their sin, and oppressed with the iudgement of God, if they repent and seek to reconcile thē selues to ẏ Church, let not vs be so cruel, as to shut vp the entry of the kingdome of Heauen from them, seeing that the very Angels are more ioyfull for a sinner that repenteth him, then for nintie and nine iust men which need no amendmēt of life. Further more before we cōclude, it is necessary that the Readers be admonished, that in any wise they abuse not that

2. Cor 15.34
Gal.4. 19

Luc 15. 7.

which

which hath been spoke, as if we would giue libertie to scoffers & mockers to dally with God, & to forsake the troth as oft as they list for ỳ nature & malice of mẽ seeketh alwaies these wicked extremityes, & neuer keepeth measure in deuine & heauẽly thinges, but findeth alwaies somwhat to carp at, & to blame the pure doctrin of ỳ troth. As: If we declare what ỳ Scripture teacheth touching election and reprobation, that is, that God hath chosen some, yea before the foundatiõ of the world, to giue them eternall life, and that this election is free, and that God hath mercy on whome he will haue mercy, and whom he wil be hardeneth: straight waies the carnall & naturall man which comprehendeth not the things ỳ are of the spirit of God, concludeth therupon, ỳ we need not to paine for wel liuing: For if I be (saith he) predestinat to saluation & euerlasting life, I cannot perish, seeing ỳ the chosen are out of daunger, and contrary wise if I be a reprobate, I can not force ỳ wil of God which hath appointed me to perdition: & so the flesh wil take occasiõ to liue at pleasure, as if ỳ end of our election were not, ỳ we should be holy & without blãe before him in loue. And if we say as the troth is, ỳ faith iustifieth, & that our workes cãnot satisfy ỳ iudgemẽt of god to obtai grace & righteousnes, yea & whẽ we haue done all

Ephe. 1. 4. Rom. 9. 18. 1 Cor. 2. 14.

Joh. 10, 28.

Ephe. 1. 4. Rom. 3. 28. Tit. 3. 5.

that

that is commaunded vs to do, we must confesse our selues to be vnprofitable seruants, straight waies they cry out that this doctrin is false and hereticall, that it maketh men careless and slouthful to do good workes: seing that if the opinion of merit be taken away, we shal neuer do any thing with good courage. But these poore ignorant men or rather Hipocrites, consider not that when
Gal. 1. 6 we attribute to faith the meanes of iustifying, we condemne not good workes which are the effects and frutes therof, seeing that a true and liuely faith worketh by charitie,
Rom. 6. 4 and that the end of our vocation is, that we walke in newnesse of life. For that it is
Mat. 3. 10. 16. written: Euery tree that bringeth not forth good fruite shalbe hewen down and throwen into the fire. Also: Let your light so shine before men that they may see your good workes, and glorifie your father which is in heauen. Also: If a man abide not in me, he is cast forth
John. 15. 6. as a branch, and withereth, and men gathereth them and cast them into the fire, and they burn. And S. Paule saith: Beloued brethern be you stedfast, vnmouable, abundant alwaies in the worke of the Lord
1 Cor. 15. 58. forasmuch as ye knowe that your labor is not in vain in the Lord. And again: We
Ephe. 2. 10. are his workmanship created in Christ Iesus vnto good workes which God hath ordained

dayned that we̅ should walke in them. In an other place: Do these things (saith hee) and the God of peace shalbe with you. And speaking of Iesus Christe, he saith: Who gaue him self for vs ẏ hee might redeme vs frō all iniquitie & purge vs tobe a perticuler people vnto him self, zealously giuen to good workes. S. Peter also writeth after this sort: Haue your cōuersation honest among the Gentles, that they which speake euil of you as of euill doers, may (by your good workes which they shall see) glorify God in the day of the visitation. To be short, the whole Scripture teacheth vs, to bestowe the time of our whole life in doing good workes, seeing that we are like trees planted, to glorify God, and that he hath not called vs to vncleannesse, but vnto holinesse. And neuertheless the same Scripture therwithall teacheth vs, ẏ we are saued by grace through faith, and that not of our selues, for it is the gift of God: not through workes, lest any man should boast him self. For I count that the afflictions of this prēsēt time are not worthy of the glory whiche shalbe shewed vnto vs. Phill 4. 9. Tit. 2. 14. 1. Pet. 2. 12. Esay. 61. 3. 1. Thes. 4. 7. Ephe. 2. 8. Rom. 8. 18

And euen as of these two former points man goeth about to conclude and maliciously to gather, that it is in vain to endeuer to walke in holynesse of life: so likewise I

knowe that some may so take the contents of this treatise, touching the repentance of sinners, as if we would qualify the sin of those, which after knowledge of the truth of the gospel, stick not shamefully to renounce and forsake the same, either vnder pretence of wekenesse, or fear of men, or torments, or losse of goods, or honors of this world, or any other cause what so euer it be. But when we go about to bring again those that are gone astray, into ỹ right way of saluation, it is not to giue occasion to others to stray out of the way. When we teach those that ar sick, or hurt, a meet remedy to heal them, it is not to cause such as are whole to giue thẽ selues sõe deadly wound, to see if ỹ remedy which we taught ỹ other wil help them.

When we receiue the strayed sheep into the flock of Christe, it is not to make the other which were there long before to depart out, and to say that they wil come into the flock again as oft as they list. Again, when we set forth to the sinner what so euer hee be, the blood of Iesus Christe wich is ready to cleanse his conscience from the workes of death, to serue the liuing God, it is not to giue any occasion to abuse the same, or to tread it vnder fet. For he that despiseth Moses law, dieth without mercy vnder two or three witnesses. Of how much sorer punish-

Heb. 10. 28.

ment

ment suppose ye shall he be worthy, whiche treadeth vnder fot the Sonne of God, and counteth the blod of the Testament as an vnholy thing, wherwith he was sanctified, and doth despite the spirit of grace?

To the end then that none flatter them selues, as if it were a light thing to dally with God, and to withholde his trueth in vnrighteousnes, let all men vnderstand, that the mercy of God is so offred vnto sinners, that none but the broken harted receiue it. Th'other which are hardned & obstinate, and despise the riches of his bountifulnes, and patience and long suffering, do but heap wrath vnto them selues against the day of wrath, and of the declaration of the iust iudgement of God, who wil reward euery man according to his works, but especially those that of determinat malice & cursed obstinacye abuse the knowledge of the Gospel, & deny the Lord which hath bought them, and are cause that the name of God is blasphemed of the wicked, and the way of trothe blamed. For if after they haue withdrawen them selues from the filthynes of death, through the knowledge of the Lorde and Sauioure Jesus Christe, they be ouercome and wrapped again therein, their later estate is worse then their first. For it had been better neuer to haue knowen the

Rom.1.18.

Luke.4.18.

Rom.2.4.5

2.Pet.2.20

way of Iustice, then after the knoweledge thereof, to turn back again from the holy commandement which was giuen them.

2 Pet. 2. 22. But the common prouerbe is verified in them. The Dog is returned again to his vomit, and the washed Sow, returned again to her wallowing in the mire. Let them the to whom God hath giuen the grace to know Iesus Christe his word, seek for their saluation in fear and trembling. And let him

Phil. 2. 12. 1 Cor. 10. 12. that thinketh him self to stand, take heed he fall not. And to this end let vs haue allwaies these sentences before our eyes, whiche pronounce horrible vengeance on the mockers and despisers of the Gospel, which wickedly & vnthankfully misuse the knowledge that they haue recieued of the troth of

Mat. 10. 33. God. Let vs remember that it is not written in vain: He that denyeth mee before men, I wil also deny him before my father

Mar. 8. 38. which is in heauen. Also: Whosoeuer shall be ashamed of me and of my words among this adulterous and sinful generatiõ, of him shall the Sonne of man bee ashamed also, when he commeth in the glory of his father with the holy Angels. Further: He that be-

Iohn. 3. 36. leeueth in the Sonne hath euerlasting life, and he that obeyeth not the Sonne, shal not see life, but the wrath of god abideth on him.

The holy Ghost by the mouth of S. John

also accuseth the father and mother of him that was borne blinde, of their fearfulnes that durst not openly confesse that Jesus Christ had opened their sonnes eyes: for they feared the Jewes, that had all redy ordayned, that if any man did confesse that he was the Christe, he should be excõmunicate out of ỹ Sinagog. He apprweth of like cowardnes and fainthartednes, many of the chefe of the Jewes, whiche beleeued in Jesus Christe, and confessed him not because of the Phariseis, for fear they should thrust thẽ out of the Sinagog. For they loued (saith he) the glory of men, more then the glory of God. Also S. Paule writeth of the Lord Jesus: If we deny him he also wil deny vs, if we beleeue not yet abideth he faithful, hee cannot deny him self. And the Author of the Epistle to the Hebrues, sheweth euidently among other things, what horrible vengeance is prepared for those that despise the troth that is declared vnto them: If the word (saith he) spoken by Angels was stedfast, and euery transgression & disobedience receiued a iust recompence of reward, how shall we escape, if we neglect so great saluation? And again: It is a fearfull thing to fall into the hands of the liuing God. Also: Let there be no fornicator or prophane person, as Esau, whiche for a porcion of meat

John. 9. 22

rr

2. Tim. 2. 12

Heb. 2. 2.

Heb. 10. 31. & 12. 16. 17.

ſolde his birthright, for ye knowe how that afterward alſo when he would haue inherited the bleſſing he was reiected, for he found no place of repentance, though he ſought the bleſſing with teares. Finally it is ſaid, that the fearful and vnbeleeuing ſhall haue their parte in the lake that burneth with fire and brimſtone, which is the ſecond death. Theſe and ſuch like ſentences admoniſh vs not to receiue the grace of God in vaine, but to paſſe the time of our dwelling heer in feare. Neuertheleſſe none of theſe are contrary to the doctrin whiche wee haue before taught, that is, that we ought not raſhly to iudge of that whiche God wil haue hidden from vs, nor reiect thoſe which for a time fall of from the trueth knowen, but rather allure them to repentance, and if they repent, to receiue them in the ſpirit of meekneſſe: yea though they do but ſeem to repent, let vs not leaue to ſhew the duty of charitie vnto them, waiting til God (whiche is the ſearcher of the hart) diſcloſe the wickednes and hypocriſie of thoſe which vnder couloure of fayned holines, would gladly begile bothe God and men.

Apoc. 21. 8
2. Cor. 6. 1.
2. Pet. 1. 17.
Gal. 6. 1.
Pſa. 104. 35

To conclude, let vs threaten the rebelles and wicked deſpiſers of Gods iudgements, that on ẏ other ſide we giue occaſiõ to none to diſpair of ſaluation. Let vs ſo wiſh with

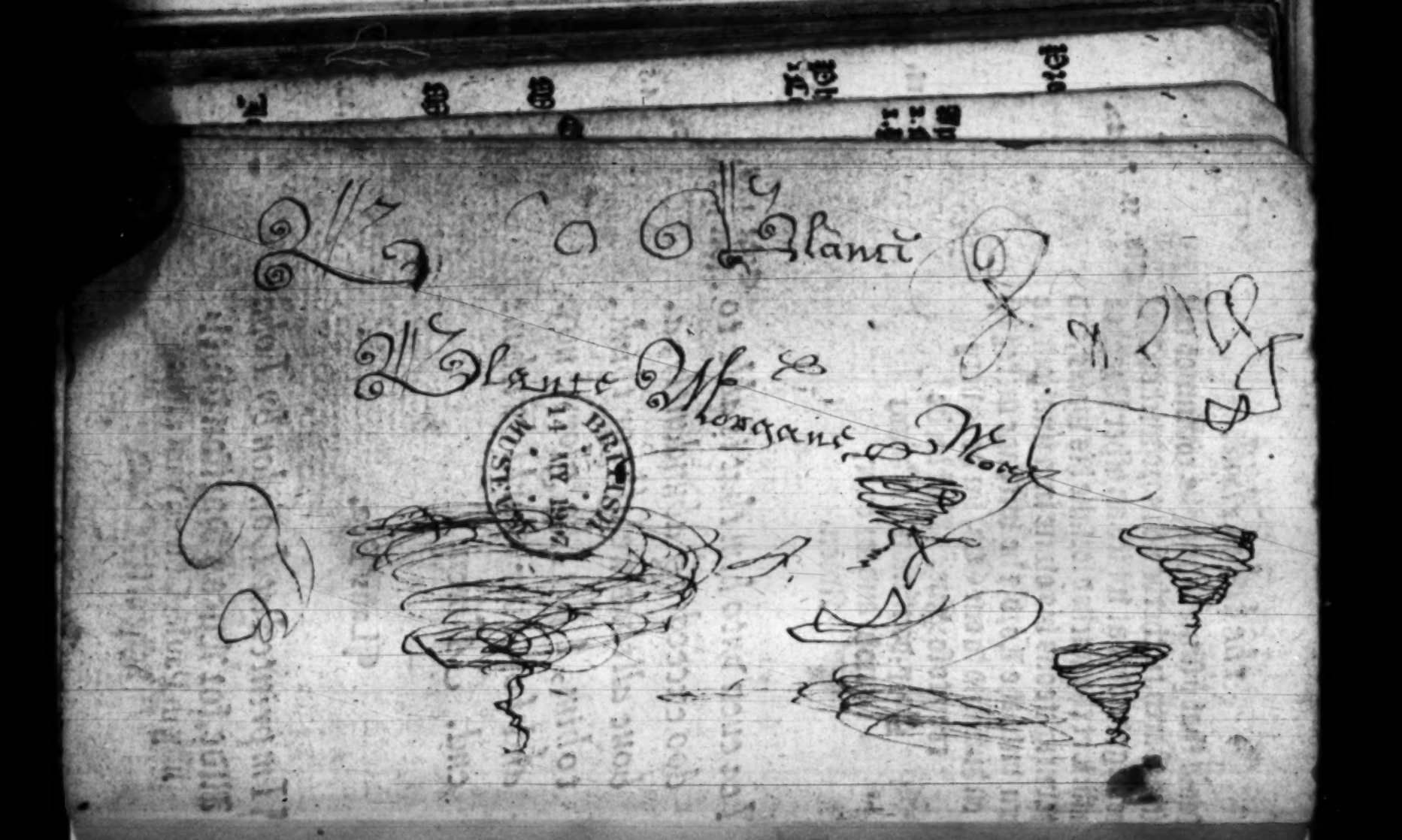
Dauid

Dauid that ỹ sinners may be consumed out of the Earth, til therbe no moze wicked, that we forget not that which an other Prophet saith: Let the wicked forsake his waies, and the vnrighteous his owne imaginations, & return vnto the Lord, & he wil haue mercy vpon him, and to our God, for he is very redy to forgiue. To him be glory, dominion and honor now and for euer. Amen. Esa. 55. 7.

Yea euen vnto him that is able to doo exceeding abundantly, aboue all that we aske or think, to him, I say, be glory, now and for euer world without end. Amen. Ephe. 3. 20. 2. Pet. 3. 18.

¶Laus Deo.

¶ *Imprinted at London by* Iohn Allde, for Lucas Harison & Wel-ling in Paules Church yard at the signe of the Crane.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